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up is one of the most important in the history of religion. The volumes, however, contain simply a hodge-podge of inner African superstition compared without method with what purports to be the content of earlier Egyptian documents on the Osirian faith. It cannot be said that our knowledge is in any way furthered; indeed, it would be difficult to find a pair of volumes containing more misinformation, misunderstanding, and lack of discernment than these two under discussion.

JEVONS, F. B. *The Idea of God in Early Religions*. New York: Putnam, 1912. 170 pages. \$0.40.

The Cambridge Manuals of Science and Religion render admirable service to the general reader. The little volume of Professor Jevons, *The Idea of God in Early Religions*, makes no attempt at elaborate discussion but covers its field in a singularly complete fashion. There is no really important question connected with this subject that it does not at least mention and characterize. The fundamental position of Professor Jevons is too well known to need discussion. He properly distinguishes between the idea of God as a fact of consciousness and as a descriptive formula. Yet he cannot believe that there is an impassable gulf between the idea of God and God himself. The difficulty which lies in the metaphysical problem here indicated he does not, however, discuss in detail, but in the closing pages of his volume he insists that what really is expressed in religion is at once the being and the idea of God. Evidently Professor Jevons is face to face with the everlasting question of epistemology and is making a sturdy protest against the more or less fashionable opinion that because one recognizes the functional value of ideas he needs nothing further in terms of being.

But Professor Jevons' book is really something other than a discussion of this point. It is a rapid and admirable synopsis of comparative religion in its relation to the theistic beliefs. To read it is to be placed at once in possession of the essence of much investigation and study. Professor Jevons writes in a style which is neither popular nor academic, and his little book is a welcome contribution to the rapidly developing literature seeking to popularize the positions of scientific theology.

ENTZ, GUSTAV. *Pessimismus und Weltflucht bei Platon*. Tübingen: Mohr, 1911. viii+191 pages.

Despite his discouragement over many of the features and tendencies of Greek life, Plato is not to be thought of, Dr. Entz maintains, as holding a pessimistic world-view which contrasts with the care-free and hopeful life-philosophy of his fellow-country-men. Rather was the prevailing tenor of Greek thought from the time of Homer pessimistic, inasmuch as a strong craving for life and eager joy in natural existence was always accompanied by a blighting sense of the transiency and hollowness of human existence and the imminence of death and the grave. In opposition to this, Plato's philosophy was really optimistic; his optimism did not proceed from an insensibility to the ills of human life, however; it was based upon religious faith—the conviction of the reality of a higher, eternal life. This eternal life of the soul he believed to be the end and purpose of natural existence, giving meaning and value to the present efforts of man, his successes and failures. In establishing his position, the author reviews the dialogues of Plato in which his *Weltanschauung* is developed.

## CHURCH HISTORY

*Papers of the American Society of Church History.* Second series. Vol. III.

Edited by WILLIAM WALKER ROCKWELL. New York: Putnam, 1912.  
\$3.00.

This volume contains the reports and papers of the fourth and fifth annual meetings of the reorganized society held in New York City, December 27, 1910, and December 27, 1911, respectively. Among the papers are Dr. Corwin's presidential address on "The Ecclesiastical Condition of New York at the Opening of the Eighteenth Century"; and Professor Christie's paper on "The Beginnings of Arminianism in New England." There are seven papers in all and they deal with subjects of abiding interest.

FAULKNER, JOHN ALFRED. *Crises in the Early Church.* New York: Eaton & Mains, 1912. \$0.75.

The purpose of this little volume is to set forth in an entirely untechnical form the leading crises through which the early church had to pass. It has been done from the sources but is within the easy reach of ministers, theological students, and intelligent laymen. The subject is one of fascination, and it is certain that many readers will want to pursue it farther. To meet this want the author has appended select bibliographies. Among the crises are: the Jewish; the Gnostic; the Montanist; the Arian; and the Catholic.

GRAVES, FRANK P. *Peter Ramus and the Educational Reformation of the Sixteenth Century.* New York: Macmillan, 1912. \$1.25 net.

We have often wondered why so conspicuous a person in the reformation of the sixteenth century should have been almost totally overlooked. The influence of Peter Ramus dominated the thinking of most of the universities on the Continent and in England for a considerable time, and that influence has lived on and is potent still in our own times. But we are glad that at last this real hero is coming in sight of his own in France, the country that bore and nourished him, and in Germany. And it is a matter for gratitude that Professor Graves has kept America from being entirely out of the procession. His book is a broad study and careful analysis, an epitome of the works and principles of Ramus. Its eleven chapters include a review of the times of Ramus; his breach with Aristotle; his professorship in the Royal College; his conversion, persecution, and death; his general principles of the organization of education; the content and method of the Trivium and Quadrivium; and his conception of higher and professional studies.

## DOCTRINAL

GUTH, WILLIAM W. *Revelation and Its Record.* Boston: Sherman, French & Co., 1912. viii+255 pages. \$1.25 net.

President Guth has written a wholesome book, well calculated to lead people without any sense of discontinuity from the narrower to the broader conception of revelation. He has entirely obliterated the sharp lines between "sacred" and "profane" literature and history, and makes the supremacy of the Bible and of Christianity depend solely upon the intrinsic persuasiveness of the contribution which